

NorthWest



Masonic History

THE ONLY WAY TO HAVE A FRIEND IS TO BE ONE.

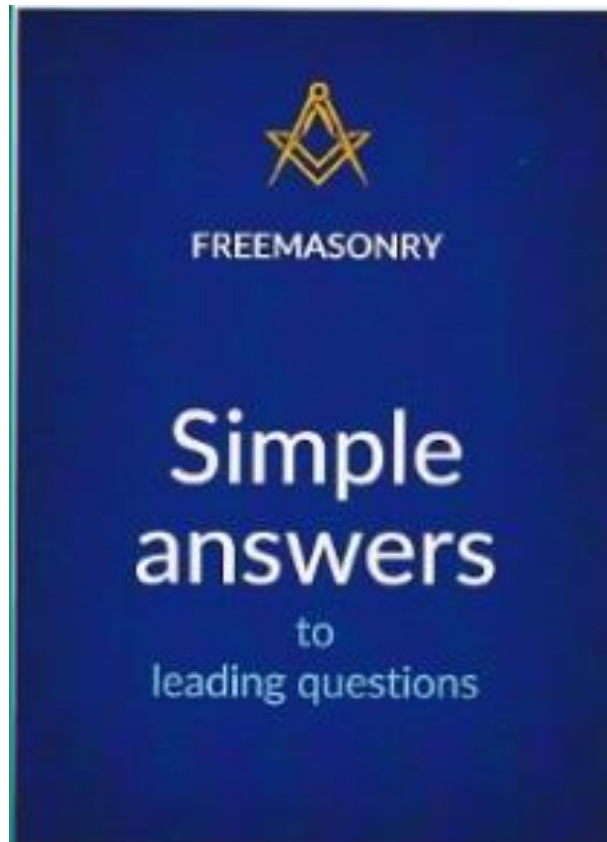
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Do you know of someone that would like to receive this? Please, ask them to send me an e-mail @ <richard_candy@msn.com>. That way I will have their e-mail address without any problem. If you do not want to receive this e-letter just hit reply and say, "No thanks". I will remove you from my email list at soon as I can.

I don't agree with everything in this Newsletter. It shows different opinions in different areas of the world. Remember, Masonry is World Wide. Masonry is different, but it's the same. Read this and think. I am not saying it's better, right or wrong, just different! I would like to have some feedback. What are your ideas about these subjects? Do you agree? Do you disagree? Please, give me your ideas. I hope you enjoy!!

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Introduction

I would like to thank the Grand Lodge of Oregon as well as the Grand Lodge of New Zealand. Without them this program would not exist. It's with their permission that I can print it here. This needs to be spread thru Masonry. You can call the Grand Lodge of Oregon and get your own copy.



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Speaking up for Freemasonry

We take great pride in Freemasonry – the friendships that are created; the good that is done in our communities; the tolerance that is generated by avoiding issues of a political or religious nature; and most importantly the qualities of life and action that it promotes to members.

There is no reason why we cannot speak freely about this, to **Speak Up For Freemasonry** – to talk publicly about what we do, why we do it and how our organization is founded on the principles and virtues of civilized society.

There is value in one on one, face to face dialogue, explaining in plain English the beauty of Freemasonry; the qualities it promotes; the involvement of our partners and families in all we do and the values it espouses – *making good men better*.

This booklet is designed to assist Freemasons to communicate openly and freely with the public on the many fine attributes that make up our organization. While there remains a small number of our ceremonies when are not disclosed until a candidate is made a Freemason, there is so much information that can and should be shared.

This booklet outlines some plain English explanations of Freemasonry, and will be a useful guide to our members, or the public, when the topic of Freemasonry is raised.

The material in this booklet is not intended to be exhaustive or dictatorial but aims to provide a general outline for your guidance. Use your own language, words and phrases and be mindful of the person to whom you are speaking – a young man might have a particular interest in what happens within a Lodge while a lady might have a father associated with the organization.

Let us not be afraid to talk with pride about our organization – each one of us might use different words or emphasize differing aspects of the fraternity. Think of the circumstances – speak comfortably, honestly, plainly – and be prepared to raise the topic at any time, any place.



Be proud
and let us all
Speak Up for

Freemasonry



Oregon

Freemasons



Where did it all
begin?

— —

Freemasonry is a diverse and complex organization. It is very old, its origins lost in time. The first written evidence of its existence is dated from England in the 14th Century. The Grand Lodge of England was formed by four Lodges in London in 1717. Grand Lodges were formed in Scotland and Ireland in the years following.

Freemasonry subsequently spread around the world with the growth of the British Empire.

It is accepted that its origins stem from the 'Lodges' of stonemasons attached to the building of castles and cathedrals in medieval times. Reasons behind the rise of Freemasonry in the general population later are generally attributed to the changes in society at the time of the enlightenment with the growth of secularism, the scientific age and the recognition of the rights of the individual.





And in

Oregon?

— —

Freemasonry came to Oregon with the early settlers, the first Lodge, Multnomah Lodge No. 1, being formed at Oregon City, 1846.

The Grand Lodge of Oregon, a statewide figurehead, was formed in 1851, before Oregon itself was a state.

The 1950s saw the peak of Oregon's membership, attributed to an influx of ex-servicemen after World War II. Today there are over 6,000 Freemasons in Oregon.



What is

Freemasonry?

— —

A quick but complete answer is difficult to give because Freemasonry has many aspects of equal importance, among which are fellowship, a philosophy of life, personal development and benevolence.

It can be described as, “A brotherhood of good men meeting and working in harmony, teaching strong moral and ethical values in personal, family and community behavior and a code of caring for others.”

Often, it is simplified to, “Freemasonry gives good men the opportunity to make themselves better.”

Freemasonry has remained steadfast in its dedication to three basic principles:

Brotherly Love (humanity and compassion)

Relief (charity and support)

Truth (honesty and integrity)

Freemasonry centers upon principles of tolerance, care, kindness, honesty and trust. These are timeless values that are as relevant to the world today as they were 300 years ago when the organization was established. The principle aim of Freemasonry is the promotion of universal and lasting happiness for all.

Freemasonry is not a secret society. Its works and finances are on public record. However, there are some traditional symbolic elements members are asked to keep confidential.

Freemasonry has numerous registered charities. It does significant charitable work in the community but charity is just one part of the teaching of Freemasonry.

Freemasonry is not a benefit society but the deep caring principle in Freemasonry is applied to its members as well as the community as a whole.

Freemasonry is not a religion or sect. Men of all faiths are welcome to join but Freemasonry does not allow the discussion of religion or politics in its meetings as a means of maintaining harmony among all members.

Freemasonry is not a networking organization. Using Lodge membership to promote your own, or anyone else's business, professional or personal interests is strongly discouraged.

What is a

Lodge?

—Next Month

The Midnight Freemason

[Plenty Health and Peace](#)

by Midnight Freemason Contributor

Bill Hosler, PM



I guess as one gets older they begin to reflect on life: Your future and the place from whence you came. It's almost as if The Grand Architect has removed the hoodwink from your eyes and you begin to see

everything that has been laid out for you. You begin to see how the decisions you made in the past has affected where you are, for the good or the bad, or maybe even both.

Not long ago I was in the middle of something and the wages of a Fellowcraft Corn, wine and oil which denotes “Plenty, Health and Peace” flashed into my mind. I have heard about these wages and the explanation for them hundreds of times while sitting in a lodge watching the degree being performed but I never really thought about them until that moment.

In my older mind these wages all of a sudden made total sense to me. Much like many things in Masonry the physical wages mentioned were nothing more than symbolism for the “secret” of to a happy life.

PLENTY: All my life I thought to have a great life a person had to be rich. I never truly believed the old phrase “Money doesn’t buy happiness” because I knew from experience poverty sure didn’t make me happy. So, I spent much of my youth and adult life trying to pursue wealth. Always dreaming of that one day I would have it all and I would finally be happy. A nice car, a big house and lots of cash so I could do anything I wanted. I really thought a person couldn’t be happy unless he was extremely wealthy.

Today I am far from rich. And I realize I never will be. And honestly, I am OK with that. It took me years to realize it wasn’t wealth beyond my wildest dreams I was in pursuit of it was plenty!

I have never been a person who was impressed by name brands in clothing or a flashy car with a status filled logo a large mansion with a sauna or room for a pony, so my fixation on wealth never really made sense but, in my zeal, to build a large bank account I just wanted enough to make sure I had all the things I truly needed. A nice, comfortable home that was warm in the winter, cool in the summer and in good repair. I wanted to ensure I could purchase what food my family needed so they could be healthy and well fed and a nice car which would get to my destination without constantly breaking down or needing costly repairs. What I truly wanted was plenty!

HEALTH: As I keep accumulating more birthdays and what hair I have left begins to gray I realize how important my health is to me. Much like the old joke that said, “If I knew I would live to be this old I would have taken better care of myself!” I have begun to understand what being healthy means to a person.

In my younger years I never knew the definition of “Temperance” or “Moderation”. I ate anything I wanted and drank anything I wanted with no limits. People tried to whisper good council in my ear but I pushed them away. To this day I truly don’t know why I abused my body in such a terrible way. Maybe I was trying to fill a void of something I was missing in my life. Someday day I may know but today all I see is the devastation my actions have left.

Today thanks to the “Ghosts of my past” I have several medical issues that result from this period. Don’t get me wrong I could be in worse shape but these problems have taught me what a blessing good health is

and how one should strive to maintain it.

PEACE: From the time I was a small boy I lived in a home which there was little peace and harmony. I grew up a shack in the middle of town with a yard full of broken down cars and piles of junk scattered around various places. The house might have been structurally sound but gave the appearance it was always in disrepair. Many of the town residents looked down on my family.

My father who was an alcoholic would drink all evening until he would pass out. Until he fell asleep he would usually yell and have the house in turmoil, spouting out verbal abuse to myself and my siblings and on occasion he would be physically abusive. We would constantly hear my mother and him argue, usually about his drinking, the condition of the house or other things. The scars of childhood still effect myself and my siblings in many ways. I don't say these things to make excuses but because of the way we were raised I believe we didn't know how to live a normal life or lay a good foundation for adulthood.

Not really having a sound foundation to build a life on I made a lot of mistakes in my personal relationships. I got in situations that were as toxic and the childhood home I grew up in. Most of my life I searched for the place that would truly make me happy. It wasn't until I found my lady whom I am in a relationship with now I truly discovered happiness and peace.

I can honestly say I am now happier than I have dreamed I ever would be. Discovering Plenty, health and peace has lead me to a place of calm and positivity, a place I would never have imagined I could ever find.

Upon this discovery part of me regretted not finding these things earlier in my life. I started to think about the middle chamber lecture in the Fellowcraft degree which teaches a newly obligated Brother he climbs those winding stairs learning about all the liberal arts and sciences until he reaches the top of the stairs and receives his wages. Maybe instead of looking at the physical wages and begin to look at what these wages denote we would find the true "secrets" of this degree which is the secret to life and happiness.

~BH

WB Bill Hosler was made a Master Mason in 2002 in Three Rivers Lodge #733 in Indiana. He served as Worshipful Master in 2007 and became a member of the internet committee for Indiana's Grand Lodge. Bill is currently a member of Roff Lodge No. 169 in Roff Oklahoma and Lebanon Lodge No. 837 in Frisco, Texas. Bill is also a member of the Valley of Fort Wayne Ancient Accepted Scottish Rite in Indiana. A typical active Freemason, Bill also served as the High Priest of Fort Wayne's Chapter of the York Rite No. 19 and was commander of of the Fort Wayne Commandery No. 4 of the Knight Templar. During all this he also served as the webmaster and magazine editor for the Mizpah Shrine in Fort Wayne Indiana.

www.masonicrestorationfoundation.org

www.thesquaremagazine.com



Quatuor Coronati

Lodge No. 2076

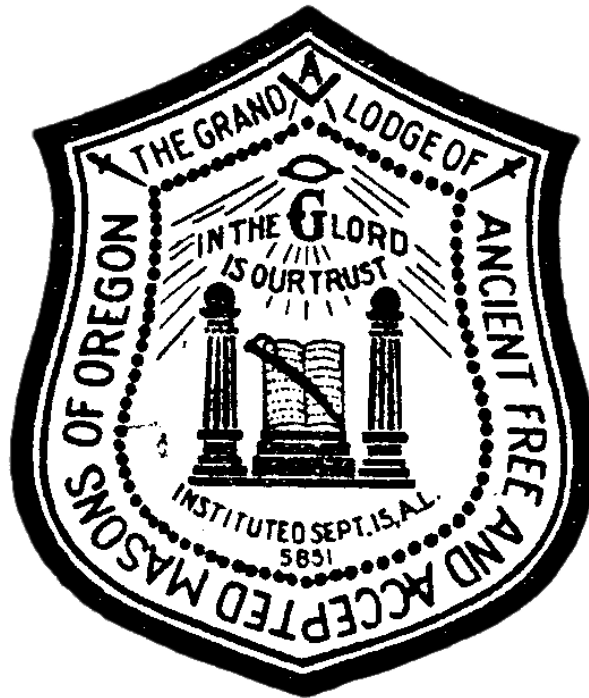
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HISTORY OF THE GRAND LODGE OF A.F.&A.M. OF OREGON

From 1952 to 1999

Vol. III

INTRODUCTION

Larry A. Ward
Worshipful Grand Historian
(Gresham 152)

Just as Masonry has its roots in American History, the early Masons in the Oregon Territory had tremendous influence on our history. They carved out the future of the States of Oregon and Washington. They formed cities and donated their wealth toward the betterment of our society. Without telling their stories in part, this volume of Oregon Grand Lodge History would be incomplete.

The first Grand Historian wrote of the first one hundred years of our Masonic History. He left a legacy, which is as easy as it is difficult to follow. Mighty big footprints to walk in.

Grand Historian Ron Fox wrote:

“The fifty years from 1951 to present have been years of seemingly unprecedented worldwide change. No more shall we see the days of once great nations slipping silently into obscurity. Radio, television, satellites and computers bind the people of our world like never before. The rise and fall of nations and the joys and tears of people are now played out live in our living rooms. Perhaps this has given us a truer sense of the brotherhood of man, the interdependence of all living things and the importance of our interwoven customs. Moreover, where does Masonry fit in the modern world? What lies beyond the first 150 years of Masonry in Oregon?”

Illness overtook W. Brother Fox and he passed to the “house not made with hands” before he could complete this history volume.

Following the lead of our first Grand Historian, W. Brother John C. Wilkinson, each chapter of this history will cover a Grand Masters year. It will contain a portion of the Grand Masters personal history and end with the Proceedings of the Grand Lodge Communication.

While interviewing many of the Grand Masters to obtain additional personal history, it struck me of the humbleness of these great men, yet each one left a positive legacy for others to emulate and appreciate.

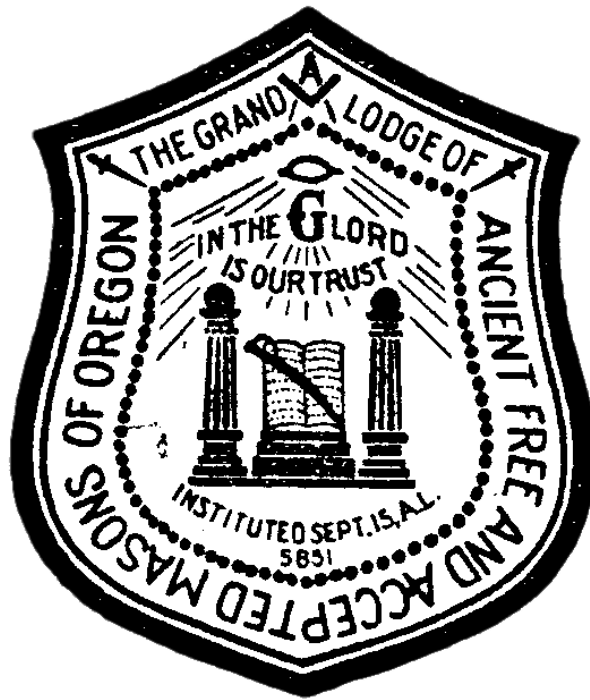
It is not the intent of this volume to be a concise history; it must necessarily be brief so that the readers’ interest can be excited. The Grand Lodge Library in Forest Grove contains all the columns of each Grand Master and those whose interest has been peaked can follow up their reading there for in-depth information for each Masonic year.

We thank each Grand Historian and their committees for their contribution toward this volume and hope that the efforts given towards its compilation will be appreciated for years to come. I thank the History Committee who all contribute so much by working with me in the completion of this history document. I thank WB Dan Bauer who took many of the photographs with me around the facilities in Forest Grove.

Respectfully submitted,

Grand Lodge Historians

Larry A. Ward	W. Brother John C. Wilkinson (209)	1955-1975
W. Grand Historian	W. Brother William R. Kennel (193)	1975-1982
(Gresham 152)	W. Brother Donn E. Remington (191)	1982-1984
Daniel R. Bauer (Gresham 152)	W. Brother Claire L. Finlayson (213)	1984-1986
Ian Erickson (Rickreall 110)	W. Brother Martin D. Nickelsen (160)	1986-1994
Jerry F. Moore (Gresham 152)	W. Brother John A. Friedrichsen (17)	1994-1998
	W. Brother Ronald K. Fox (145)	1998-2002
	W. Brother Larry A. Ward (151)	2002



CHAPTER NINETY-THREE

RALPH STEVENSON NESBITT, GRAND MASTER, 1951-1952

of representatives from 161 chartered Lodges and a delegate from Applegate Lodge U.D.; 21 chartered Lodges were not represented: Harmony No. 12, Santiam No. 25, Thurston No. 28, Elkton No. 63, Weston No. 65, Myrtle No. 78, Dolph No. 80, Paisley No. 86, Arlington No. 88, Fossil No. 89, Lostine No. 123, McEwan No. 125, Sandy No. 158, Siuslaw No. 192, and Malin No. 194. It is astonishing that these 21 Lodges would fail to be represented at the Centennial Communication of the Grand Jurisdiction of Oregon. Four of them were either in or adjacent to Portland, seven were located in the Willamette or Umpqua valleys, nine came from eastern Oregon, and the remainder were scattered. All of them were located on good roads and there could have been no reasonable excuse for their absence.

This celebration marked 100 years of Freemasonry in the Grand Lodge of Oregon, which came into existence on September 15, 1851, with three Lodges, and on September 15, 1851,

the Grand Lodge of Oregon with 182 Lodges, was 100 years old. In 1851 the membership in the Grand Jurisdiction was slightly over 100 Master Masons, in 1951 it had grown to 40,554 Master Masons, and this young Grand Jurisdiction had chartered sufficient Lodges in the Territories of Washington and Idaho that they were able to form the Grand Lodge of Washington Territory and the Grand Lodge of Idaho Territory. Oregon Master Masons have a right to feel proud of their accomplishments in 100 years of work, and they were pleased that so many other Grand Jurisdictions were represented at this Centennial Communication.

At various times during the session the following distinguished guests were severally received, introduced, and cordially welcomed by Most Worshipful Grand Master Ralph Nesbitt and accorded the honors due their station.

GRAND MASTERS

Most Worshipful Brother Louis C. Drapeau—California

Most Worshipful Brother Ray F. Brookhart—Idaho

Most Worshipful Brother Oliver H. Dabezies—Louisiana

Most Worshipful Brother Jacob S. New—Maryland

Most Worshipful Brother Edward M. Knight—Nebraska

Most Worshipful Brother William M. Judd—Ohio

Most Worshipful Brother Nelson C. Hart—Ontario, Canada

Most Worshipful Brother Albert T. Eyler—Pennsylvania

Most Worshipful Brother Harold N. Nelson—Washington

Most Worshipful Brother C. N. Bell—Wyoming

PAST GRAND MASTERS

M.W. Brother Lloyd E. Wilson, Grand Secretary—

M.W. Brother Ellsworth Meyer—California

M.W. Brother Clyde I. Rush, Grand Secretary—Idaho

M.W. Brother Elmer F. Strain, Grand Secretary—Kansas

M.W. Brother Claud Shaffer, Grand Secretary—Maryland

M.W. Brother Ray V. Denslow—Missouri
M.W. Brother Fred W. Johnstone—Rhode Island
M.W. Brother Emery R. Gibson, Grand Secretary—Utah
M.W. Brother John I. Preissner, Grand Secretary—Washington
M.W. Brother Morton Gregory—Washington
M.W. Brother John A. Emigh—Washington
M.W. Brother Matthew W. Hill—Washington
M.W. Brother William Bates—Washington
M.W. Brother Gail Huhn—Washington
M.W. Brother Sumner G. Davis—Idaho
M.W. Brother Jerome G. Eldridge—Idaho
M.W. Brother A. Edward Prince—Idaho
M.W. Brother C. Lyle Hagaman—New Jersey

DEPUTY GRAND MASTERS

R.W. Brother Arthur W. Warren—California
R.W. Brother Edward E. Clough—Delaware
R.W. Brother Noel M. Leavitt—Idaho
R.W. Brother Lemuel W. Sims—Washington

OTHERS

R.W. Brother Fred Winkels, Senior Grand Warden—Washington
R.W. Brother Lester E. Hitt, Junior Grand Warden—Washington
R.W. Brother Carl R. Greisen, Grand Secretary—Nebraska
R.W. Brother Ralph N. Lodge, Grand Secretary—Montana

**Brother Frederick F. Schondau, Executive Secretary, George Washington Masonic
Nation Memorial—Representing District of Columbia.**

Grand Master Nesbitt recognized W. Brother Oscar Davis, Master of Idaho Lodge No. 1, formerly No. 35 of Oregon; W. Brother Bert Criswell, Junior Past Master of Boise Lodge No. 2, formerly No. 37 of Oregon; W. Brother Walter Marks, Veteran Past of Silver City No. 3, and W. Brother Richard Leonard, Master of Silver City No. 3, formerly Placer No. 38 of Oregon. These three Lodges of the Grand Jurisdiction of Idaho were originally chartered by the Grand Lodge of Oregon, which action created the famous Idaho Dispute, details of which will be found in the Appendix of this history.

He said that the experience of preceding Grand Masters had let him to the opinion that more time should be spent with officers of Lodges just prior to the opening of each District Meeting. He had decided to hold District Meetings in the fall and spring, but to get away from 64 meetings, he decided to combine districts in areas which could be conveniently adapted, and thus he was able to hold 20 District Meetings in the fall and 20 more in the spring. It was a good idea, yet it was still far too many for any average Grand Master to have the time for, and far too many to maintain interest among the Craft.

He reported that five Past Grand Masters had passed to the Celestial Lodge during the past Grand Lodge year. W. Brother William Robinson Boon, Grand Organist for many years, died on October 29, 1951. Brother Leon C. Gibbs, Roosevelt Lodge No. 187, Assistant Grand secretary for 29 years, died on a streetcar while on his way to work, December 3, 1951. He was one of the hardest working members of the Grand Lodge office staff, in fact, he unquestionably worked himself to death because he frequently commenced work in the Grand Secretary's off at 7:00 A.M. and quit about 6:00 P.M. for five days a week, and then he often came down on Saturday. Prior to Grand Secretary Proudfoot's tenure in the office, Gibbs did about 80% of the work and received no credit for his extra efforts, while Grand Secretary Cheney received the credit and was paid a salary from two other Masonic organizations in addition to his salary as Grand Secretary. Just about everything that Brother Gibbs received in salary went to support his family, and it was also necessary for him to secure other work to increase his income. His loyalty to Freemasonry should long be remembered.

Brother Norris H. Atchison, Friendship Lodge No. 160, who conducted the Employment Bureau for many years, died on March 25, 1952. He was a friend to any Master Mason who needed work, and he also applied himself to work on the Grand Lodge library, made a source reference to the books and other material in the library, and stood ready at all times to help some Brother who wanted information about some particular subject. He was known as "Atch" to most all Brethren and he too will be long remembered in this Grand Jurisdiction.

M.W. Brother Weston Guy Shellenbarger, P.G.M., died on January 25, 1952, in Merchantville, New Jersey, and Merchantville Lodge No. 119, F. & A. M., performed the

funeral service. Grand Officers of New Jersey Grand Lodge attended the funeral services, and eight Past Masters and many Brethren of Merchantville Lodge were also present.

M.W. Brother Frank Wilson Settlemer, P.G.M., died in a Salem hospital on September 16, 1951, at the age of 78.

M.W. Brother Earl Clapp Bronaugh, P.G.M., died in Portland on September 14, 1951.

M.W. Brother Ezra Morton Wilson, P.G.M., died in Medford, Oregon, on October 16, 1951.

M.W. Brother Otto C. Haggmeier, P.G.M., died in Seaside, on January 12, 1952, and on January 15, Grand Master Nesbitt convened the Grand Lodge in the Masonic Temple of Evergreen Lodge No. 137, Seaside, and pronounced the funeral service for this distinguished Brother in the Methodist Community Church. Final commitment was in the family plot in Ocean View Cemetery, with Grand Master Nesbit officiating.

The Grand Master gave an account of his activities during the Centennial Year as follows:

"Work on our Centennial Celebration, concluding with this Grand Lodge session, has been in progress for several years. Right Worshipful Brother Donald E. Farmer, District Deputy of the Grand Master for District No. 2. Had assumed the office of General Chairman of the Centennial Committee. He has very capably completed all of his assignment and performed a tremendous service to this Grand Jurisdiction."

"The Centennial program was conducted in three distinct parts. The first section was that of holding a Centennial Celebration on or as near as possible, to September 15, 1951, by each District. This section of the program was in charge of Worshipful Brother Deskin O. Bergey, at that time worshipful Master of Ashlar Lodge No. 209. Some of these were held as open meeting and others were tyled. They were highly successful and complete reports of each have been assembled by Brother Bergey, to whom we owe a great debt for this splendid work."

"A second section was termed a 'Continuing Program.' Right Worshipful Brother William Sharpe, Junior Grand Deacon, handled this. The purpose was to provide for the Lodges outlines of programs that could be employed, centering around our Grand Lodge Celebration, and that could be used by them individually in both the fall of 1951, and the spring of this year. Splendid reports have been received on the conduct of these programs, and high praised for Brother Sparpe's efforts in providing the Lodges with practicable, working ideas."

"The third section was our June Celebration at the time of Grand Lodge, particularly the open meeting for all Master Masons and their families at the Auditorium, Tuesday night, June 10th. This outstanding event was directed and conducted by Brother Al Vaughn, a member of Mt. Tabor Lodge No. 42, who in his extremely capable way has handled these details perfectly."

"The efforts of these men and those who so ably assisted them, have helped to make this an outstanding Centennial year. I feel highly satisfied with the brilliant results of this celebration of One Hundred Years of Masonry in Oregon, which has been greatly due to the efforts and efficiency of these committees, and the splendid interest and cooperation of the Lodges."

Grand Master Nesbitt stated his views regarding the Doctrine of the Perfect Youth:

"It has been my firm conviction that a man petitioning Freemasonry, who is maimed, or has received an injury that does not enable him all in exact details to comply, should receive consideration. I have required careful preliminary investigation, with letters of commendation from three or more members of the Lodge indicating that he will not be a charge upon the Lodge now or in the future, and that he is able to substantially conform to our standards. Requests for such dispensations on this basis have been granted."

He also noted that the interest of Freemasonry in this Grand Jurisdiction in the free public-school system has been emphasized at every opportunity. He made some timely remarks pertaining to the work of one particular Brother:

"The greatest commendation should be given to D. S. (Cy) Young, District Deputy of District No. 25, who for some time has been working and conducting a program on Public School Education in his District. Through 'Cy' Young's efforts Tigard Lodge No. 207 and its Worshipful Master, entertained every eight-grade student of the public school at Tigard, Oregon, at the Masonic Lodge hall with an excellent program, in which the children participated, as well as the Lodge. It was splendidly received and the results were most beneficial. This was also repeated at Hillsboro, Oregon, by Tuality Lodge No. 6, under the direction of Right Worshipful Brother Earle Coburn, District Deputy of District No. 4, and the Worshipful Master of Tuality Lodge."

Grand Master Nesbitt issued his proxy to M.W. Brother Worth Harvey, P.G.M., to deliver to Laurel Lodge No. 13, at its stated meeting on June 27, 1951, a reprimand relative to infraction of Masonic conferring the degrees of Masonry.

In closing his report to the Grand Lodge, Grand Master Nesbitt said:

"Often I have remarked in Lodges of the willingness of Masons to work without thought of position or reward. It has certainly been more than ever true this year. Harmony has been our strength throughout the year. These men have worked like a team — each playing his part to the utmost of his ability."

"To those who have made it possible for me to give my time to this work, by sacrificing much of theirs; to the members of my firm, to my friends, and most of all to my family, I owe a deep debt of gratitude."

"The symbol that I have used in my message to the Lodges has been that of the cabletow, the many strands of which to me represent the sound principles that have come down to us over the ages, and which bind the individual Mason to his great cause of improvement of self and the brotherhood of man. It is also a symbol of that harmony which has existed this year, for each of those working has been like the fine strong strands of our cabletow, interwoven together, to make one great operating force. Each one of you here today had played a part in this."

Grand Secretary Proudfoot's report disclosed some interesting facts: The General Fund was \$239,718.86, a gain of \$5,440.02; the Educational Fund was \$452,387.05, a net increase of \$3,953.31 which was added to the principal, Educational Assistance amounted to \$11,370.00; 215 Life Memberships were issued during the fiscal year, the total Life fund was \$646,050.39; raised 1,815; dropped N.P.D. 250; deaths 693; net gain in membership 1,240; and total number of Master Masons in Grand Jurisdiction, 40, 554.

Brother Douglas McKay, Governor of Oregon, was received, cordially welcomed, and addressed the Grand Lodge with well-chosen remarks, which were received with evident appreciation indicated by the hearty applause.

The Grand Master recognized R.W. Brother Isaiah W. Hope, who was over 90 years of age, and W. Brother Walter O. Haines, who had passed his eightieth birthday.

On June 12, 1952, the Grand Lodge granted a charter to Applegate Lodge No. 212, at Elmira, Lane County, and continued the dispensation of Oregon Military Lodge, Frankfurt, Germany.

W. Brother W. D. E. Sharpe, Master of Research Lodge of Oregon No. 198, presented a progress report on the Grand Lodge Educational Program. Since a very substantial part of the report deals with the Centennial Observance, which has already been reported on, it will not be repeated here. He recommended that the Educational Program be continued. The report was adopted.

W. Brother John C. Wilkinson, Acting Grand Historian, presented a paper which he had prepared for the Centennial Communication entitled "A Century of Applied Freemasonry in Oregon," in which the Brethren selected for different professions or occupations represented merely a sample of the many that could have been touched upon, and presented some outstanding contributions of Master Masons in service to the citizens of early day Oregon. For some reason that was not explained, the paper was referred to the Jurisprudence Committee, who did not care about some portions of the paper, and therefore, in their report to the Grand Lodge, recommended that the paper be placed in the archives of the Grand Lodge, and their report was adopted, but many Brethren did not understand that this action buried it in the files forever, and thought that it would ultimately be printed. Thus, many months of effort on Oregon historical research was absolutely wasted.

On June 13, 1952, the Grand Lodge adopted the report of the Jurisprudence Committee, pertaining to the amendments to the Constitution and the Code which established the office of Grand Historian, after which the several amendments were adopted.

Four proposals to amend the Code by abolishing the appointment of Grand Representatives were adopted by the Grand Lodge and referred to the Jurisprudence Committee for report in 1953.

There was a report of a committee on Grand Lodge Scholarships, in which they recommended that the original intent to create leadership among boys from Masonic families, through \$200.00 scholarships, be changed to a continuation of assistance to children who had been helped through grade and high school by the Grand Lodge Educational Fund, and to assist them if they wished to continue their education. Their recommended plan read as follows:

"We therefore recommend that a loan be made available to the son or daughter of a living or deceased Master Mason when approved by the lodge of which he was or is a member in good standing within this jurisdiction."

"Students must be attending an institution of higher learning within the State of Oregon which is approved by the Grand Lodge Trustees."

"The amount of loan and interest to be charged shall be at the discretion of the Grand Lodge Trustees."

"This fund shall be known as the Grand Lodge College Loan Fund and shall be made available from the General Fund but not to exceed \$2400.00."

Grand Lodge adopted this report which also included the proviso that the incoming Grand Master appoint a committee to study the Leadership Training Scholarships.

Masonry is now so universal in the United States, and all Grand Lodges work in such complete harmony, that members of the Masonic Order in Oregon can scarcely imagine that at one time there was extreme discord between the Grand Lodges of Oregon and Washington. These two Grand Lodges have a close natural affinity for one another because the Oregon Grand Lodge is the mother of the Washington Grand Lodge, having issued Charters to the Lodges, which subsequently formed the Washington Grand Lodge. The dispute, which ultimately resulted in no Masonic intercourse between the two Grand bodies for three years, grew out of a misunderstanding. To Masons of the present time, faced as they are with grave problems of national security, this old by-gone quarrel will surely appear trivial, but to the Brethren of that period it was a very serious matter.

When the Oregon Grand Lodge was formed, September 15, 1851, in the Oregon Territory, the area of that territory included all lands from the Canadian border to the 42nd parallel, and from the Pacific ocean to the summit of the Rocky Mountains. On March 2, 1853, Congress established the Washington Territory, by taking from the Oregon Territory all land north of the Columbia River and the 46th parallel, and east of the summit of the rocky Mountains. However, when Congress established Idaho Territory on March 3, 1863, it reduced the area of the Washington Territory, transferring a part of its eastern area to the new territory. Included in this transferred area was a section known as the "Boise Basin ", a very important area so far as this chapter is concerned.

Oregon became a state on February 12, 1859. In accordance with universal Masonic custom, amounting to a law, the jurisdictional area of the Grand Lodge of Oregon was accordingly reduced to the area contained within the boundaries of the State, as established by the Congress. However, the Grand Lodge of Oregon, in common with all other Grand Lodges, maintained the right to establish new Lodges in areas where no Grand Lodges had exclusive jurisdiction, i.e. areas not contained in a territory, state, or country, and having no Grand Lodge; hence such areas were open to similar action by any Grand Lodge.

The Washington Grand Lodge was formed in 1858 while Washington was a territory. Its jurisdictional area then extended to the summit of the Rocky Mountains, but when the Idaho Territory was established in 1863, The Washington Grand Lodge, in accordance with Masonic custom, lost exclusive jurisdiction in Idaho, and particularly in the "Boise Basin". The foregoing statement is based on the universal practice, amounting to a Masonic law, but the Washington Grand Lodge did not. Apparently, know of this law, and continued to claim sole jurisdiction in the "Boise Basin ". You

will have no doubt realized, by this time, that circumstances were at hand to provide a nasty dispute should any other Grand Lodge establish a new Lodge in that area.

Brother McCracken, Grand Master of Oregon on July 7, 1863, being thoroughly conversant with Masonic Law, and viewing Idaho Territory as open space, issued a Dispensation to form a new Lodge at Bannock City, Idaho Territory, to be known as Idaho Lodge, on the recommendation of Wasco Lodge No. 15, The Dalles, Oregon. In reporting his action to the Grand Lodge at its 14th Annual Communication, held in Portland, on June 20, 1864, Brother McCracken said, "Granting a Dispensation for a Lodge in Idaho Territory, has raised a question between our M. W. Brother Reed, Grand Master of Washington Territory, and myself, and a protest has been entered by Brother Reed, through the Grand Secretary, against my action in the premises, which is herewith submitted'. Brother McCracken contended that his action was correct because the boundaries of Washington Grand Lodge were not defined when it was organized in 1858. He further stated the accepted Masonic law regarding areas where no Grand Lodge existed and pointed out that both Washington and Oregon Grand Lodges had equal rights in forming Lodges in the "Boise Basin".

Brother Reed, on the other hand, contended that such Idaho Territory as was embraced in Washington Territory, when the Washington Grand Lodge was established, continue to be part of the Washington Grand Lodge jurisdictional area after Idaho became a territory. He also called to Brother McCracken's attention the fact that Lewiston Lodge was closer to Bannock than it was to Wasco Lodge. Brother McCracken, however, pointed out that Lewiston Lodge was "Under Dispensation", hence had no jurisdiction in the matter. Since water transportation was the sole existing method of travel, it could be argued that Wasco Lodge at The Dalles was in fact the nearest Lodge for all practical purposes.

A special committee, in the Oregon Grand Lodge, consisting of P.G. Masters, Amory Holbrook and J.C. Ainsworth, together with Brothers J. Conser and Thomas E. Gray, and Brother George A. Edes, W.M. of Salem Lodge No. 4, reporting on the Grand Master's address, said:"

"We believe Idaho Territory is open space, over which the Grand Lodge of Washington Territory has no supreme or exclusive jurisdiction, but in which it has power to act equally with our own, or any other Grand Lodge. We therefore find no cause for doubting the propriety of the action of Grand Master McCracken, and we believe it was in accordance with Masonic usage and was entirely justifiable."

Accordingly, the Grand Lodge then expressed its entire confidence in the action of Grand Master McCracken, by granting a Charter to Idaho Lodge, U. D. to be known as Idaho Lodge No. 35. This action was the actual beginning of the quarrel, since in its early

stages the question had started in a kindly manner and without heat, but from then on it grew in intensity the longer it was debated. Even then it might have become settled in harmony to all had it not been for a most unfortunate error.

Grand Master Reed had attended the last evening meeting of the 1864 Annual Communication of the Oregon Grand Lodge. He had been received most courteously and had been accorded the honors due his office. He was given the opportunity to state his views on the question of chartering Lodges in the "Boise Basin", and he did so. However, no response was made to his address because it was considered that the matter was a closed issue; no new light had been thrown on the issue by M. W. Brother Reed's remarks, the hour was late, and many of the delegates had already made arrangements to leave by boat early the next day. Grand Master McCracken personally prepared minutes of Brother Reed's visit and turned them over to the Secretary, yet all reference to Grand Master Reed was omitted from the published proceedings. Their omission could not be explained.

When, in due time, a copy of the 1864 Proceedings reached the Committee on Foreign Correspondence of the Washington Grand Lodge, and they found no reference to their Grand Master's attendance, they forthwith decided that it was a considered and personal affront to him and to the Washington Grand Lodge. Perhaps they were so upset over the whole affair that they actually welcomed the omission, because their report to the Grand Lodge was well calculated to bring on a storm of displeasure. It was as follows:

"As before noticed, M. W. Brother Reed attended the evening session on the last day of the Grand Communication. He stated his views. The Proceedings show no response was considered necessary to be made. The deed was done. Our Grand Master was not noticed; his appeals were not worthy of even an effort at peace-offering."

After the 1864 Annual Communication closed, Grand Master Reed and Grand Master McCracken discussed the controversy at considerable length. McCracken believed that Reed accepted the fact that Congress defined the jurisdictional boundaries of Washington Grand Lodge when the Idaho Territory was formed, and Washington's boundaries where then curtailed on its eastern end. He appreciated that they differed in principle but supposed the controversy had been settled. Accordingly, he issued, upon the recommendation of Idaho Lodge No. 35, a Dispensation for a new Lodge at Boise City, Idaho Territory, to be known as Boise Lodge.

Grand Master McCracken reported the Dispensation of Boise Lodge to the Grand Lodge at its annual Communication held in Portland in 1865, and he also reported on a circular, written by Most Worshipful Brother Reed, and sent to all Washington Lodges, a portion of which is presented:

“Early in November last, 1863, I left my residence in Idaho Territory. Passing through Portland, Oregon, I learned that a petition was in existence to form a Lodge in Idaho Territory. I called on Brother McCracken, and earnestly insisted that he should take no action in the matter. Without and further communication between Brother McCracken and my self upon the subject, I was not a little surprised, when, about the middle of January, 1864, by an item in a newspaper, I was advised that Brother McCracken had issued the Dispensation prayed for, and had by that act established a subordinate Lodge within the clearly defined jurisdiction of the Grand Lodge of Washington, and receiving no other notice, I waited until I called upon Brother McCracken, and protested in person against his action. It is believed that this document establishes the fact that so much of Idaho Territory has been in Washington, was and is in the jurisdiction of the Grand Lodge of Washington.:

The circular sent to the Washington Lodges upset Brother McCracken, and he expressed his opinion in Grand Lodge, that the object of the circular was to catch sympathy and excite prejudice. He reported that he had seen but one response, but it was evident that it had had the intended effect, and quoted Brother Rob Morris’ Voice of Masonry, in which was an article with the ending:

“The action of Oregon was discourteous, unwise, and contrary to well established principles of Masonic comity and Masonic law.”

Despite the foregoing attack on his former actions, Brother McCracken, satisfied that he was conforming to Masonic law, issued, on the recommendation of Idaho Lodge No. 35, a Dispensation on April 11, 1865, for the forming of a Lodge at Boise City, Idaho Territory, to be known as Boise Lodge. The Grand Lodge, at the 1865 Annual Communication, granted a Charter to Boise Lodge, and also a Charter to Placer Lodge, located at Placerville, Idaho Territory, although the latter had only requested a Dispensation in their petition which the Grand Master placed before the Grand Lodge. It is evident that the activities of Grand Master Reed determined the Grand Lodge of Oregon to expedite the chartering of new Lodges in Idaho, knowing full well that such action would very much upset the Washington Grand Lodge.

It is interesting to note the report of the Committee on Foreign Correspondence regarding the 1865 Annual Communication of the Washington Grand Lodge. That body adopted some strongly worded resolutions submitted by a special committee. Partial quotes from these resolutions follow:

“Resolved, That the action of the M. W. Grand Lodge of Oregon, in granting a perpetual charter to Idaho Lodge, was in direct violation of Masonic Law ——.”

“Resolved, That the suppression of, or neglect to properly notice the fact of the presence of Grand Master Reed at the last session of the Grand Lodge of Oregon, in the published proceedings of that Grand Body, is one which demands a suitable explanation or apology”.

“Resolved, that should the Grand Lodge of Oregon refuse to accede - - -, and persist in maintaining - - -, - - there will remain no alternative but to interdict Masonic intercourse with the Grand Lodge of Oregon.”

The Washington Grand Lodge appointed a special committee to confer with any similar committee from the Oregon Grand Lodge and instructed them to refer the entire question to a “well regulated sister Grand Lodge” for arbitration, with the decision to be binding upon all. A special committee was appointed by Brother McCracken, in accordance with a resolution adopted at the 1865 Communication, consisting of Grand Master McCracken, Past Grand Master Holbrook, and Past Grand Master Gayley. They were empowered to meet with any similar committee from the Washington Grand Lodge, without waiving any rights of the Oregon Grand Lodge, and to solicit advice from eminent disinterested Masons. Brother Evans of the Washington Committee was duly notified but no meeting was held because the Oregon Committee was not empowered to accept arbitration by another Grand Lodge.

The Special Committee from the Oregon Grand Lodge, in making its report at the 1866 Annual Communication, reported that they were unable to contact the Special Committee from the Grand Lodge of Washington, but inasmuch as all Grand Lodges, except Connecticut, had either sustained the Grand Lodge of Oregon, or had made no comment, it was evident that there was nothing to settle. They therefore recommended that further consideration of the subject be dispensed with, and the Grand Lodge adopted their report and recommendation.

Since matters had reached an impasse between the two Grand Lodges, with Washington Grand Lodge maintaining a position contrary to the opinion of Brother Albert G. Mackey, and of the overwhelming sentiment of the reporting Grand Lodges, and Oregon, on the other hand, determined to charter Lodges in Idaho whenever opportunities to do so occurred, it was a foregone conclusion that Masonic intercourse between the two Grand Lodges would soon end. So it must have caused no surprise to either jurisdiction when the Grand Lodge of Washington, on September 21, 1867, at its Annual Communication, unanimously adopted the following resolution:

“That we feel deeply and sensibly the un-Masonic conduct of the Grand Lodge of Oregon in ignoring our rights, spurning our offers of peace and fraternal adjustment, —and that we are compelled to avow that to all intents and purposes we desire no further intercourse, as a Grand Lodge, with the Most Worshipful Grand Lodge of Oregon.”

In December, 1867, the five Lodges in Idaho Territory, formed a Grand Lodge of Idaho, an event which the Washington Grand Lodge had indicated as the major purpose of the Oregon

Grand Lodge. This action, of course, completely eliminated all ground for maintaining the old argument, yet because of the hurt feelings in the Washington Grand Lodge, more particularly so because they involved M. W. Brother Reed, who was Grand Secretary during the time that the Grand Lodges were not on speaking terms, three years elapsed before any move was made to meet each other on the level.

The initial move was made by the Oregon Grand Lodge at its 1870 Annual Communication, when a special committee presented a resolution, which was adopted, and which read as follows:

“Resolved, by this Grand Lodge, that we disclaim any intention upon our part, at any time, to treat M. W. Grand Master Reed, of Washington Territory, discourteously, or to treat said Grand Lodge with disrespect.”

“Resolved, that we hereby extend to the Grand Lodge of Washington Territory, the right hand of fellowship - - that we are now, as we have ever been, ready to hold communication with them, and hereby express our desire that fraternal relations may be restored between said Grand Bodies.”

Certified copies of these resolutions were transmitted to the Grand Secretary of the Grand Lodge of Washington Territory, and by him to M. W. Brother William H. Troup, Grand Master, who reported on it in the following manner at the 1871 Annual Communication of the Grand Lodge of Washington Territory:

“In last year’s address of the M.W. Grand Master, Brother B. E. Lombard, we find him regretting the unpleasant relations to the Grand Lodge of Oregon, and wishing the matter amicably settled and harmony restored again between the two Grand Lodges. With great satisfaction I have the pleasure to call your attention to a certified copy of resolutions passed at the last session of the M.W. Grand Lodge of Oregon, expressing deep regret of past unpleasant relations and desiring to restore fraternal relations, and it is with you, my Brethren, now to accept the fraternal hand of friendship, so extended as it gives an opportunity for settlement of the issue between us. Nothing is left but for me to cheerfully and earnestly recommend that you take such steps as are consistent with Masons and Masonry, and further the fraternal interests and friendships of the two Grand Lodges.

A special Committee was appointed by Grand Master Troup, consisting of Past Grand Masters Elwood Evans, Benjamin E. Lombard., and V. W. Brother C. B. Plummer, Grand Lecturer. They reported that although the principle of exclusive territorial jurisdiction was still as dear and sacred to them as ever, yet there was now a Grand Lodge of Idaho, and honest differences of opinion could not warrant non-intercourse between the two Grand Lodges. Further, since the Oregon Grand Lodge disavowed any intention to show disrespect to either the Grand Lodge of Washington or to its Grand Master (M.W. Brother Reed), then no longer

desired to strive with their Oregon Brethren. Accordingly, they presented two resolutions which were adopted. Quotes from these resolutions are as follows:

“Resolved, that we cordially accept the right hand of fellowship and fraternal greetings proffered by the resolves of the M.W. Grand Lodge of Oregon, - - -, and that all acts and resolutions of this Grand Body, indicating a suspension of fraternal intercourse, be declared void and of no effect, and that this Grand Lodge now resume its fraternal relations with our sister Grand Lodge.”

“Resolved, that the Grand Secretary be ordered to forward an attested copy of this report, together with these resolutions, to the M.W. Master of Oregon, —which is intended to remove all unhappy recollections, may prove the procurer of long and ever continuing peace and harmony between both Grand Bodies, - - and that none go away dissatisfied - - peace and harmony being the strength and harmony of all societies, especially of ours.”

Following upon these diplomatic moves of the two Grand Lodges, M. W. Brother Elwood Evans, PGM of Washington Territory attended the 1871 Grand Lodge of Oregon Communication, and was very warmly received. He so reported to G.M. Jordan of Washington Territory in a letter that was replete with friendship and courtesy extended to him by the Oregon Brethren. In turn, M. W. Brother Hare, Grand Master of Oregon attended the Annual Communication of 1871 of the Grand Lodge of Washington Territory, where he, too, was received with honor and accorded every possible courtesy.

Basically, the entire dispute centered about two strong minded leaders, M. W. Brother McCracken, who had acted in good faith, and whose actions were fully substantiated by Masonic law and custom; and by M. W. Brother Reed, who did what he believed to be right in protecting his jurisdiction from invasion of its territory. Time, and the opinions of other Grand Lodges prove him to be in error, yet even as late as 1902, M. W. Brother William H. Upton, a Past Grand Master of Washington, in writing the history of the Grand Lodge of Washington, for the Masonic History of the Northwest, still maintained that M. W. Brother Reed was right.

Before closing this subject, it appears desirable to present the outstanding Masonic record of M. W. Brother Reed. He was raised on June 7, 1847, in Holloway Lodge No. 153, Kentucky. He served as Worshipful Master of Georgetown Lodge No. 25, California, during 1853-1856, and was also Worshipful Master of Acacia Lodge No. 92, California, during 1855-1857. In fact, he was Worshipful Master of both of these Lodges in 1856, when the latter Lodge was under Dispensation. Thence he moved to Washington Territory, affiliated with Olympia Lodge No. 5, and actively supported the move for the formation of Washington Grand Lodge. He was the first Grand Secretary of that body and retained that position for forty-four years, excepting the time served as Grand Master, and when absent in Idaho during 1866-1867.

The Idaho dispute and the bitterness engendered by it between the Washington and Oregon Grand Lodges has been fully covered in a precious section. Quite naturally the after effects of that dispute, even when relations between the two Grand Bodies were again resumed, did not immediately fade away, because the events were too fresh in the minds of the Brethren. Therefore, when M. W. Brother W. D. Hare, Past Grand Master of Oregon, presented a resolution at the 1874 Annual Communication of the Oregon Grand Lodges for a reunion, of the Grand Lodges of Oregon, Washington and Idaho, it was adopted. The resolution was as follows:

“Resolved, that the M. W. Grand Master Elect, and Past Grand Masters Chadwick and T. McF. Patton be and they are hereby appointed a Committee upon the part of this Grand Lodge, to correspond with our Washington and Idaho brethren, and to make arrangements for a Masonic reunion upon the seashore.”

This action was instrumental in producing an event of extreme interest to the Brethren of that period, and it remains interesting, even now, after a passage of many years, because nothing of a similar nature has since been attempted.

At the Annual Communication of 1875, the Special Committee on the Reunion, reported that they had met with a Committee from the Washington Grand Lodge, composed of Past Grand Masters T. F. McElroy, T. M. Reed, and Elwood Evans. The two committees had agreed that the reunion of the Grand Lodges of Washington, Idaho, and Oregon should take place on August 16, 1875, at Olympia, Washington Territory. The plans were very extensive, and a brief resume of them is here presented:

August 16, by boat and train to Olympia.

August 17, meeting of the three Grand Lodges in Olympia.

August 18, entire day devoted to a Grand Clambake.

August 19, Steamer excursion to Victoria, B. C. with stops at all towns on Puget Sound.

This report was adopted and plans were immediately initiated to have as large a delegation of Oregon Brethren and their families as possible. The Scottish Rite and Royal Arch Chapters were invited to participate. While all Brethren were made aware of the plans, no outside

publicity was employed. Mr. W. S. Cameron, special correspondent for the Oregonian, who accompanied the delegation from Oregon on the entire trip, noted the lack of publicity by saying, "The details of what promises to be a noteworthy incident in the history of Masonry on this coast, were neither placarded on dead walls nor circulated through live newspapers."

The Oregon delegation, composed of 200 men, women, and children, from many sections of Oregon, and even as far away as southern Oregon, left Portland on the O.S.N. Co. Steamer "Welcome", at 8 A.M., stopping at the railroad wharf, on the east side of the river, to pick up passengers coming in on the Albany Express, and then sailed for Kalama, W.T., where they would board the Northern Pacific train for Tacoma. On arrival at Kalama, on the advice of some Washington Brethren who had come to meet them, all Brethren acquired "dusters" from the local stores. If they did not sense the need for the dusters, they soon found out.

This concludes the first one hundred years of the "HISTORY OF THE GRAND LODGE OF A.F.&A.M. OF OREGON" From 1846 to 1951 Inclusive.

John C. Wilkinson, Worshipful Grand Historian.

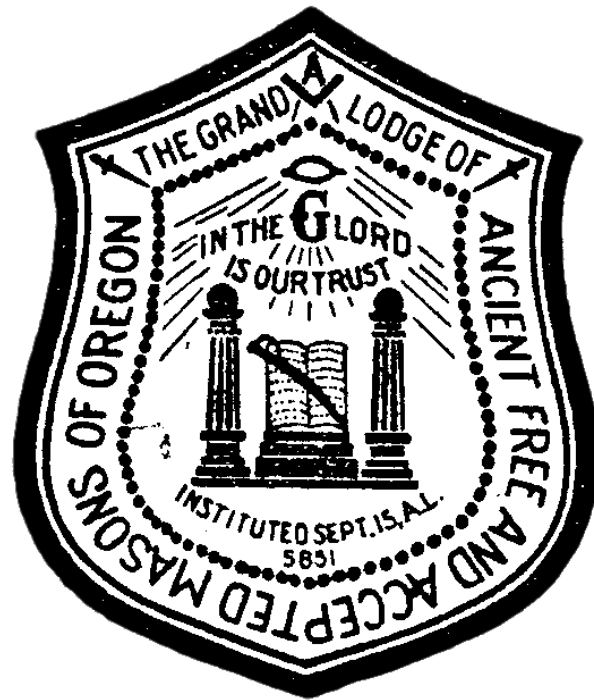
I hope to begin the Volume III in October. I am redoing the history of Florence Lodge for our 125th Celebration so I am pretty busy. I am going thru our old minutes. We are missing a lot of years and will be using the local Florence History Museum. They have some records on the 1910 fire.



**HISTORY
of
THE GRAND LODGE OF
A.F. & A.M.
OF OREGON**

From 1952 to 1999 Inclusive

Volume III



CHAPTER NINETY-FOUR
JARED WILLIAM SUMMERHAYS,
GRAND MASTER,
1952-1953



Jared W. Summerhays was born at Salt Lake City, Utah, March 20, 1896, the son of Joseph and Hilda Johnson Summerhays. The family moved to Forest Dale, Utah, a residential suburb of Salt Lake City, soon after Jerry was born. Jerry was the eldest son and one of twelve children. The Summerhays Society Family News reveals the youthful days of Jerry:

“Jerry grew up but he never grew old. He was a boy all of his life. He loved boys, he worked for them, he worked with them and they had his confidence, faith and service. Good boys, confused boys and boys in trouble beat a pathway to his door for counsel, advice, a word of encouragement, financial, moral and spiritual help, and they were never turned away.

He attended the schools of this community and graduated from Granite High School, where he won his letters in football and baseball. When he left high school, Jerry worked for Cohn’s men’s store in Salt Lake City, in the office, driving a delivery wagon in the days of horses, and a salesman. He also worked for some of his father’s companies, and then went into business for himself under the title of American Rubber Products Co. He was also interested in food manufacturing and distribution, which led him to a position with Libby, McNiell and Libby at Sacramento, California. He remained there for several years, and in 1939, he accepted employment with the Utah Canning Co. at Milton, Oregon, and in 1949, he established the J. W. Summerhays Insurance Co. in Milton.

When he was a young man, he joined the Utah National Guard, and in the first World War, he served in France as first Sergeant of the 145th Field Artillery of the 40th Division. He served with the National Guard after the war. On June 2, 1920, he was commissioned as a Second Lieutenant, advancing to First Lieutenant on September 1, 1922 and to Captain on April 17, 1924. He worked as a football official in Utah, California and Oregon, where he was well known for his efficiency and sense of fair play.

He received his Masonic degrees in Milton Lodge No. 96 as follows: EA degree on October 2, 1940, Fellow Craft degree on November 6, 1940 and the Master Mason Degree on December 4, 1940. He was Master of Milton Lodge in 1945 and was District Deputy Grand Master in 1946 and 1947. He became a dual member of Research Lodge of Oregon in 1950. He was elected Junior Grand Warden in 1949, advanced regularly thereafter, and was elected Grand Master in 1952.

Grand Master Summerhays died in the Grand Secretary’s office on the evening of June 9, 1953, the day preceding the opening of the Grand Lodge. His death was caused by a coronary thrombosis.

There follows an editorial written by R.W. Brother Elbert Bede in the July 1953, Oregon Freemason:

“Brother Summerhays was a cordial and friendly person. To all who knew him, even casually, he was Jerry, and liked it that way. He performed his services for

Freemasonry because he liked the job performing them. He worked with youth because he liked working with them and because he hoped to play a part in making them better citizens.

“Brother Summerhays had decided opinion’s as to what the conduct of men, and of Freemasons in particular should be, but his attitude was not one of Prohibition of this and that. He was charitable on the full meaning of the word, but he was aggressive in his defense of the good name of Freemasonry and hesitated not in his suggestions as to what the actions of Freemasons should be in preserving that good name.

“Brother Summerhays made an impression upon Freemasonry in Oregon that will not soon be forgotten. At the comparative young age of 61, he was taken. His work was not done, but his column was broken. No more will Jerry be with us in the tyled circle. His Brethren mourn.”

One Hundred Third Annual Communication, At Portland, 1953

R.W. Brother Thomas E. Lampkin Deputy Grand Master, as Acting Grand Master, opened the Grand Lodge in annual Communication June 11, 1953, in the presence of representatives from 171 Chartered Lodges and delegates from Wayfarer Lodge U.D.

M.W. Brother Ralph S. Nesbitt, P.G.M., at the request of Acting Grand Master Lampkin read the report of M.W. Brother Jared W. Summerhays, Grand Master. The report was extensive and demonstrated that our last Brother had applied himself to the manifold duties of a Grand Master, and it may be that he extended himself to such a degree that his health steadily declined and induced his death at the early age of 61 years.

M. W. Brother Summerhays report covered the issuance of his dispensation for Mount Nebo Lodge U.D., at Roseburg, on May 29, 1953, and its institution on that date. Laurel Lodge No. 13 sponsored this new lodge. He recommended the continuance of the dispensation for Oregon Military Lodge U.D., Frankfort, Germany; he also indicated that reports he had received on Wayfarer Lodge U.D., at Eugene, showed they had done excellent work.

He reported the death of M.W. Brother Arthur D. Hay, P.G.M., in Salem, December 19, 1952 and the death of M.W. Brother Milton Ransom, P.G.M., at Portland, on September 17, 1952.

Grand Master Summerhays stated his views regarding the Doctrine of the Perfect Youth and they will be quoted verbatim:

“It is my honest conviction that a man petitioning Freemasonry even though maimed should not be denied that privilege, provided he is proper material morally, he will not be a charge on the Lodge and is able to receive and impart Masonic knowledge. Accordingly, I issued several dispensations. However first requiring careful investigation substantiated by documentary evidence from responsible individuals that the petitioner is able to make a livelihood for himself and family and that it very unlikely that he will become a charge.”

:I issued a dispensation fo confer the Master Mason Degree upon a Brother who was bedfast in the Vets Hospital. This Brother had received the first two degrees and his burning desire was to die a Master Mason. The humane thing was to grant his request. He was conveyed by ambulance to the Portland Masonic Temple where M.W. Brother Shalor Eldridge acting by y proxy conferred the Master Mason Degree. A few days later the Brother passed to his reward in peace.”

“I received a request for a dispensation to receive and act upon the petition of a man blind since early youth. This request had been made a previously so that substantiating documents were available together with the opinions of the Jurisprudence Committee. I carefully reviewed these and found that the man in question is an outstanding attorney, the head of several thriving Corporations, at one time Mayor of his City. Our Code provides that if a man has received the Entered Apprentice Degree and thereafter becomes in any manner incapacitated, he is entitled to receive the remaining two degrees. I cannot see the logic of refusing a blind man before the Entered Apprentice Degree and granting him that privilege afterward. A man is not a Master Mason until he receives the three degrees, I therefor granted the dispensation to receive and act upon this petition.”

He reported that the outstanding event of his year was the dedication of the Temple of Milton Lodge No. 96, which was his home Lodge, because as he said:

“It is seldom that a Grand Master has the honor and privilege of dedication his home Lodge.”

He paid high tribute to R. W. Brother Cy Young and his outstanding activity relative to the Public Schools;

“These programs are conducted for and by the pupils of the Eighth Grand. It was my pleasure to attend one of these programs and to say I was thrilled is putting it mildly. These programs have caught fire and are spreading. Brother Young has offered to

travel anywhere in the State to explain and promote this activity. Brother Young was appointed Chairman of this Committee and at this Grand Lodge Session; he will explain to you in detail this program. R.W. Brother Cy Young has done an outstanding job and is entitled to much praise for his efforts.”

Grand Master Summerhays in concluding his address made pertinent statements regarding the tendency of some Master Masons to think that the profound principles of Freemasonry will operate without any work. He said:

“During my visitations I emphasized the importance and responsibility of the individual Master Mason. Unfortunately, there are men in the Craft who seem to think that all that is required is to throw a great ideal into the world and then by virtue of some magic that truth possesses, it will begin to work and bear fruit of its own accord. It just isn’t so. It requires constant effort and vigilance to preserve the things we hold dear.”

“We are prone to forget our obligations and teachings and perhaps unthinkingly bring discredit on the fraternity. There are those who have no other thought, but to reach the so-called higher degrees, forgetting entirely the Blue Lodge, which made this possible. There are no degrees higher than the Blue Lodge, subsequent degrees yes, but none higher.”

“Some members join the Shrine with the idea in mind that it gives them a license to forget their Masonic obligations and to conduct themselves in a manner to bring discredit on the fraternity. Much has been said regarding this matter, but the process of education is long and tedious. Rather than face up to the facts we have a game of passing the buck, of shirking our responsibility, of letting George do it. The Shrine should divorce itself from all Masonic connections. However, we cannot lose sight of our responsibility, we too are to blame, we have failed in our responsibility either through our indifference in our investigations, our ballot or our education. We have failed to hold the interest of our candidates. The fault is ours – we let them in.”

M.W. Brother Walter C. Winslow, P.G.M. presented a eulogy for M.W. Brother Arthur Douglas Hay. Brother Shalor C. Eldridge, P.G.M. presented a eulogy for M.W. Brother Walter Milton Ransom. These two Grand Masters, who had recently passed to the Celestial Lodge, contributed in a great many ways to the well-being of Freemasonry in this Grand Jurisdiction, they enjoyed working with their fellow men and their passing was a distinct loss.

R.W. Grand Chaplain Kaub conducted a memorial service for Grand Master Summerhays on June 10, 1953. The Grand Lodge was called from labor to refreshment in order that his brother and family could be present. M.W. Brother George T. Cochran, P.G.M., contributed

an account of our late Grand Master's work as a Master Mason, and a portion of his address follows:

"In his Lodge work, Jerry was industrious. He required it to be done in perfect arrangement, but he did not neglect those who were not within the Lodge. He was a kind neighbor, a helpful man, and he took an especial interest in the boys of his community. I walked down the streets of Milton with hi. We met three or four boys, and they were in the regular boyish mischief, and glee and happiness and yet when they were in the regular boyish mischief, and glee and happiness, and yet when they saw Jerry it was," Hi Dad!" There was certainly a thrill that went through him. When some of these boys were drafted and taken into the Army and to different parts of the globe. Jerry was the man who kept in continual touch with them, and he followed them through the course of their military training. We cannot help but love such a man. We cannot help but admire him, and we cannot help but say, that while his column has been broken, and his plans have not been drawn upon the trestle-board, yet we do know that they will be completed and they will stand forth as an exhibition, yea, as a promise; more than that, as a fulfillment of those things for which Masonry stands; eternal, eternal under the direction of God. Yea, if it was within my power to grasp the golden chain that opens the curtain that divides earth from heaven, I know that we would see there the Heavenly Host, who sang in the choir at the time of the Birth of Christ to come forth with Jerry among them to dispense sympathy, charity and love to this earth."

On June 11, 1953, the Grand Lodge granted a charter to Wayfarer Lodge No. 213; Mt. Nebo Lodge U.D. was continued under dispensation for another year, as was Oregon Military Lodge U.D. at Frankfurt Germany.

This Annual Communication produced an unusually heavy batch of proposed changes in the Code, which had been referred to the Jurisprudence Committee. That Committee made report on 14 proposed changes, of which only three resulted in changes being made, while eleven were, by adoption of the Jurisprudence Committee reports killed by the Grand Lodge. It is indeed fortunate that this important committee, whose members are always seasoned and well-informed Master Masons, views these proposed changes with care and sagacity thereby eliminating unwise or unnecessary legislation, and keeping the Code reasonably simple and understandable to an average member of the Craft.

W. Brother William D.E. Sharpe, Worshipful Master of Research Lodge Oregon No. 198, presented his report on the Grand Lodge Education program, wherein he pointed out that the

first six months of the Grand Lodge year were devoted almost entirely to the observance of the Bicentennial of the Initiation of George Washington. Each Worshipful Master was requested to appoint an Educational Committee Chairman and to advise Research Lodge of that nomination.

Most of the Lodges in the Grand Jurisdiction set aside a meeting to observe the Bicentennial of the Initiation of Washington and assisted in planning and participation in Meetings.

The Portland Area Meeting was held in the Portland Civic Auditorium on November 15, 1952. This affair was a most significant event and it cannot be described in any other way than to quote the report of W. Brother Sharpe:

“The Portland Area meeting held in the Portland Civic Auditorium and consisting of musical entertainment by the All City High School Band and the combined A Cappella Choruses of Cleveland and Franklin High Schools, a patriotic 5 act drama “Salute to Freedom” depicting the Constitutional Convention “packed” the auditorium to overflowing, with an estimated attendance of some 8,000 people, of which some 2,000 viewed the performance by television in the basement of the building by the use of a closed circuit, many others were unable to be admitted.

“Some 150 players in authentic Colonial costumes were active in the cast and 84 members of the DeMolay in robes under the supervisions of Brother Sam McQuown acted as the color escort and guard. Members of Job’s Daughters, Rainbow Girls, Eastern Star, Amaranth, Scottish Rite and Al Kader Temple choruses participated in the presentation.

“The script was written by W. Brother L. K. Shumaker, the play directed by Doris Smith and Brother R. R. Adams undertook the Chairmanship and Master of Ceremonies of the event.

“Some 35 Lodges, ably guided by the Worshipful Masters and Wardens assisted in the organization, planning the final presentation of the performance and it would be safe to say that upwards of 1,000 members of the Craft worked countless hours toward making this the outstanding Observance in the 49 Grand Jurisdictions.

“Members of the Fraternity traveled from all parts of the Jurisdiction and Southern Washington to Portland, and 54 Worshipful Masters were known to have been present.

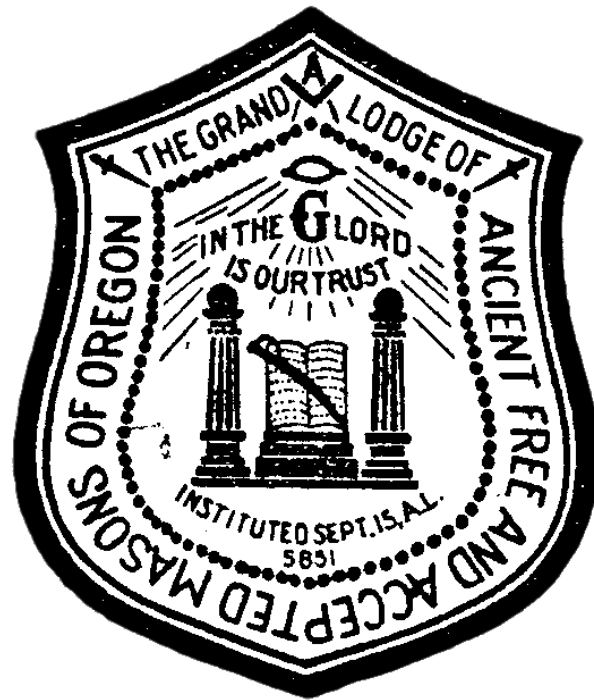
“The cost of this meeting was largely borne by the Lodges in Portland and Vicinity, a complete detailed report of receipts and disbursements is attached, the report indicates the assistance and co-operation received from many outstanding corporations and individuals, which corporations, specifically requested that their names should not be used or published.”

On July 12, 1952, M.W. Brother Worth Harvey, working under the Grand Master's proxy, constituted Applegate Lodge No. 212, Elmira, Lane County. The ceremony took place in the Veneta Grade School Building, which was approximately one mile from Elmira. All of the stations and places were filled with Acting Grand Lodge Officers. M.W. Brother Shalor C. Eldridge, P.G.M., conducted the installation of the Charter officers.

M.W. Brother Worth Harvey, P.G.M., acting under the proxy of Grand Master Summerhays, on October 25, 1952, instituted Wayfarer Lodge, U.D., Eugene, in the Masonic Temple of Eugene Lodge No. 11. This new present, thereby providing a solid background for this new Lodge in the rapidly growing area of Eugene. Eugene Lodge No. 11 sponsored Wayfarer Lodge U.D.

On February 13, 1953, Grand Master Summerhays laid the cornerstone of the new Masonic Temple of Nasburg Lodge No. 93, at Helix. Following the ceremony, Brother John McRae, uncle of Past Grand Master Lloyd K. McRae, and the only living charter member of Nasburg Lodge, was recognized, escorted to the East, welcomed by the Grand Master, and was accorded the Public Grand Honors. Brother McRae was 93 years old and had been a Master Mason in good standing for a period of 65 years. The meeting took place at 3:30 p.m. and at 8:00 p.m. of the same day, Grand Master Summerhays, again opened the Grand Lodge for the purpose of dedicating the Masonic Temple of Nasburg Lodge No. 93. Your historian believes this was the first time in the life of the Grand Jurisdiction that a Grand Master has opened the Grand Lodge twice in one day for ceremonies for the same Lodge Temple.

On May 29, 1953, Grand Master Summerhays instituted Mount Nebo Lodge U.D. in the Masonic Temple of Laurel Lodge No. 13, Roseburg. Laurel Lodge sponsored this new Lodge.



**CHAPTER NINETY-FIVE
THOMAS ETHELBERT LAMPKIN,
GRAND MASTER,
1953-1954**



Thomas E. Lampkin was born in Denver, Colorado, July 4, 1901, the son of William T. and Bertha Jessica Lampkin. The family moved to Ontario, Oregon in 1905, where his father engaged in a retail mercantile business. He was educated in the public schools of Ontario from 1907 to 1918, when they moved to Payette, Idaho, where he graduated from Payette High School in June 1919.

In 1924, he entered the University of Washington, located at Seattle, to study Pharmacy and upon graduation received a degree as a Pharmacist. It was during his years in Seattle that he received the degrees of Freemasonry. He was raised to the sublime degree of Master Mason in Service Lodge No. 255 at Seattle on November 20, 1930.

He remained in Seattle in the retail drug business until May 1, 1936, when he moved to North Powder, Oregon upon the accidental death of his father, and succeeded him in the management of a local wheat ranch. He prospered here, marrying Blanche Eastburn Morris of Baker on October 13, 1948. He was a member of the Presbyterian Church at Baker, held membership in the Oregon Wheat League and the Cattlemen's Association' and for several years has been active on the School Board of North Powder.

He affiliated with Blue Mountain Lodge No. 176, North Powder, on April 16, 1939, and served as its Master in 1940, 1941 and 1944. He was elected Junior Grand Warden in 1950, advanced each year thereafter, and was elected Grand Master in 1953.

One Hundred Fourth Annual Communication, At Portland, 1954

Grand Master Thomas E. Lampkin opened the Grand Lodge, in Annual Communication on June 16, 1954, with representatives present from 166 Chartered Lodges, and delegates from three Lodges U.D., Mt. Nebo, Vista and White Water.

On June 13, 1953, only two days since Grand Master Lampkin had been installed, he faced the sad duty of convening the Grand Lodge in Milton-Freewater for the purpose of conducting the funeral of M.W. Brother Jared W. Summerhays, Past Grand Master. Indeed, it was a sad day for the new Grand Master who knew M.W. Brother Summerhays quite well and had served with him for five years as an officer of the Grand Lodge. In addition to the Oregon Grand Lodge Officers, M.W. Brother John Emigh, P.G.M., and a group of Master Masons from Walla Walla, Washington represented the Grand Lodge of Washington. Approximately 150 Master Masons from Lodges adjacent to Milton-Freewater were present. The procession was formed and the Brethren marched to the Christian Church, where Reverend Brother Earl P. Cochran, Past Grand Chaplain conducted a church service. At the conclusion of the service, M.W. Brother Ralph S. Nesbitt, P.G.M. pronounced the Masonic funeral rites in a most dignified manner. W. Brother Clarence A. Kopp, acting Grand Chaplain, delivered the commitment at the grave. At the conclusion of the Masonic funeral rites, the Master Councilor of the

DeMolay chapter of Milton-Freewater placed a rose on the casket as an expression of love that the members of that Chapter held for M.W. Jared. No greater tribute could have been extended to this devoted Brother, who had loved the boys and girls of his community and devoted years of service to them. The entire town of Milton-Freewater suspended all activities during the period of the funeral service.

Grand Master Lampkin delivered his address to the Grand Lodge and gave an extensive report of his activities during the past Grand Lodge Year. He had been a most active Grand Master in his attempt to reach all Master Masons with his program and to affect the policies of the Grand Lodge. District Officers' meetings in each District had been tried in the past, and this year he tried dividing the state into three Districts. So the Deputy Grand Master, Senior Grand Warden and Junior Grand Warden would each have an area and could present a uniform program prepared by the Grand Master.

In his District meetings, the Grand Master endeavored to emphasize some of the more important Grand Lodge programs. Particular attention was paid to the Blood Bank, the Masonic and Eastern Star Home Endowment plan, the Educational Program. He appointed a new Committee on the Blood Bank, with Brother Dr. L. O. Carey as Chairman to coordinate the support of the constituent Lodges in the initiation of this program.

He reported that he had issued dispensations for two new Lodges. Vista Lodge U.D. was instituted in Beaver Hall, 248 N. Commercial Street, Salem, on April 6, 1954. White Water Lodge U.D. was instituted at Vida, Lane County, on May 15, 1954, with the ceremonies being conducted in the High School Gymnasium, located some miles east of Vida, in the vicinity of the Famous McKenzie River.

The Grand Master created a new District, No. 33, by transferring some of the Lodges from District No. 1 and District No. 26. W. Brother Daile Florance, Past Master of Hawthorne Lodge No. 111 was appointed District Deputy Grand Master for the new district.

The Grand Master made the following recommendations:

1. That the Grand Lodge Educational Program be carried out based on a budget and that actual functions of the program be controlled by such basis.
2. Provision should be made for providing lodge membership for a person who has been made a Mason at sight by a Grand Master. (Perhaps it would be well to delete the Landmark covering the making of Masons at sight from the Landmarks recognized by the Grand Lodge of Oregon. It is an unpopular procedure in Oregon)
3. That the laying of cornerstones shall only take place while the building is under construction.

4. That the Districts be reorganized to reduce the distance to be traveled in attending same, and to reduce the workload of the District Deputies.

During the past year, one hundred and eleven Brethren had received Fifty-Year Emblems, and a total of 1,064 Emblems had been presented since the inception of this program.

On June 17, 1954 the Grand Lodge granted a charter to Mt. Nebo Lodge No. 214, located at Roseburg, Douglas County. On the same date, the Grand Lodge granted a charter to Vista Lodge No. 215, located at Salem, Marion County; despite the fact that this new Lodge had only been working under dispensation since April 6, 1954. White Water Lodge U.D., Vida, Lane County, was continued under dispensation for another year.

The Jurisprudence Committee reported favorably on an amendment to the Code, which pertained to the right of any Master Mason in good standing to apply in writing to the Secretary of his Lodge for a certificate of withdrawal. This was amended to include the proviso that a Master or Warden cannot resign, demit or transfer during his term of office. The report and amendment were adopted.

A report of the Committee on Dispensations and Charters recommended that the Grand Lodge grant to the proposed Meridian Lodge at Beaverton, a dispensation to work as a Masonic Lodge, U.D.; their action was made necessary because Beaverton Lodge No. 100 declined to sponsor the Meridian group. The report was adopted and the dispensation issued on June 18, 1954.

On June 18, the Grand Lodge adopted a proposal to amend Section 141, article 2, for the following reason:

1. "A clearer definition of the duties of the Jurisprudence Committee is desirable.
2. "It is felt that the policy of this Grand Jurisdiction in regard to matters other than legality, custom and usage of the fraternity is better left to the decision and wishes of the Grand Lodge than to a committee.

"Be it resolved that Article 2 of Section 141 shall be amended to read as follows: To consider and report on the legality and conformity to the usages and customs of Freemasonry of all proposed amendments to the code, after the adoption and reference."

The foregoing proposed amendment was adopted by the Grand Lodge and referred to the Jurisprudence Committee and the Trustees of the Grand Lodge.

On June 27, 1953, Grand Master Lampkin opened the Grand Lodge at Eugene for the purpose of constituting Wayfarer Lodge No. 213 and installing its charter officers.

1736–1986



*Historical Sketch
of the
Grand Lodge of Antient Free and
Accepted Masons of Scotland*

This is the beginning of the “History Sketch of the Grand Lodge of Antient Free and Accepted Masons of Scotland”. I hope you will enjoy the history that you will find here.

It begins with a picture of Brother J. M. MARCUS HUMPHREY OF DINNET, Grand Master Mason.



BROTHER J. M. MARCUS HUMPHREY OF DINNET
GRAND MASTER MASON

THE GRAND LODGE OF SCOTLAND

Historical Sketch 1736-1986

It is perhaps appropriate that this historical sketch of the Grand Lodge of Scotland should commence with a quotation from one of the works on which it is based, and to which acknowledgement is made. In the "Ashlar" which was printed in the 1953 edition of the Year Book it was stated that "Freemasonry would be well advised to stick to its immediate origins, and not to try to satisfy the craze for antiquity that plunges us into a mass of conjecture that adds nothing to our prestige."

We propose to follow this advice but must lead up to the formation of Grand Lodge in November 1736 by giving some account of the events which preceded that date. It is not proposed to indulge in any fanciful attempt to relate presentday Freemasonry to the building of the pyramids of Egypt, the ancient structures in India, Peru or the Middle East, nor even to the

building of King Solomon's Temple, but we must commence some considerable time prior to 1736 with facts about Masonry in Scotland which are documented. As an example the position in Edinburgh more than two hundred years before the formation of Grand Lodge is cited, but the reader will appreciate that similar conditions applied in other major centres in Scotland at that time.

The earliest reference to a Lodge in Edinburgh is to be found in the Statute "anent the government of the Master Masons of St Giles, 1491" which is to be found in the Burgh records. It lays down the conditions of employment of those engaged on the work and it can be compared with the ordinances of York Minster dated 1370, for the Edinburgh Statute declares that the Masons are to "get a recreation in the Common Lodge", whereas the York Ordinance of some hundred years earlier states "after nine ye may drink in ye lodge".

The word "Lodge" was used in this sense by the specialist builders, particularly engaged on cathedrals and castles or the major contracts of the day, but the builders in Scotland, unlike their English counterparts, found there was little demand for building after Bannockburn and were forced to amalgamate with the craft associations in the burghs and sheriffdoms. Eventually these craft associations were, by Seals of Cause, made incorporations of Mary's Chapel contained three trades — masons, wrights and coopers. However, the masons were still able to preserve their own particular organisation and usages.

The craftsmen of the period often suffered at the hands of the Guild Merchants who became the first regular town councils and these latter gained increased privileges while the craftsmen were denied an appropriate share of representation on the Council and therefore had no means of airing their views. The Guild Merchants became increasingly powerful and no craftsman was permitted to enter a Guild unless he renounced his craft.

To counter this situation the craftsmen formed their own associations which became so strong that, in 1424, James I enacted a law designed to suppress "leagues and bands of craftsmen" to protect the community at large from exploitation.

There was a further ordinance to the effect that each craft was to be placed under the supervision of a Deacon, or Maisterman, and this enactment brought the associations under legal control. But some three years later Parliament deprived the Deacons of their statutory powers as it was felt that they were working against the realm and, in the following year, a Council General of the Realm directed town councils to appoint a warden of each craft to regulate wages, fix prices and inspect the quality of the workmanship. In spite of this law assemblies still came together to elect Deacons, and this confirmed by a further enactment of Parliament in 1457 repeating the prohibition of "leagues and bands".

By 1475 the masons and wrights of Edinburgh became sufficiently strong to obtain a Charter of Incorporation from the Magistrates and Town Councils of the Burgh of Edinburgh, and this begins a new era in Scottish Masonry. This Charter states that its statutes and rules were made "for the honour and worship of St John, in augmentation of divine service and for the ruling and

governing of the two Crafts” — in other words, trade regulations. This Incorporation came to be known as the Incorporation of Mary’s Chapel. Perhaps the best description of an Incorporation is a trade association comprising Masters or Employers (Masters being self employed), and Journeymen or Employees.

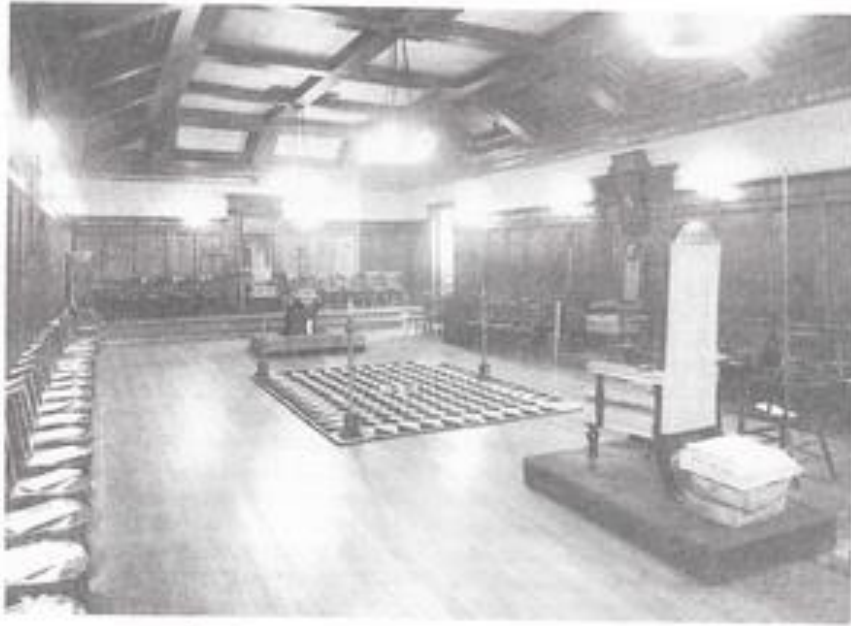
The Lodges were the Masons’ private gatherings dealing with domestic affairs, and for a time these private conventions were made illegal, and craftsmen were forbidden to frame their own rules and regulations. Even the Incorporations, which were permitted to continue, came under a different form of control.

Eventually the organisation in which the Masons were interested — the Lodge which, unlike the Incorporation, was limited to their own craft — acquired a permanency in the continuing expansion of the Burgh of Edinburgh. The Masons dealt within their Lodge with matters such as trade differences and the framing of rules for the conduct of the various grades of Masons, keeping and dispensing charity funds and entering apprentices. By 1575, Notaries were paid as clerks and were admitted members of the Lodge and initiated into the secrets of the Masons’ Word. Notaries were essential as very few operatives could write in these days.

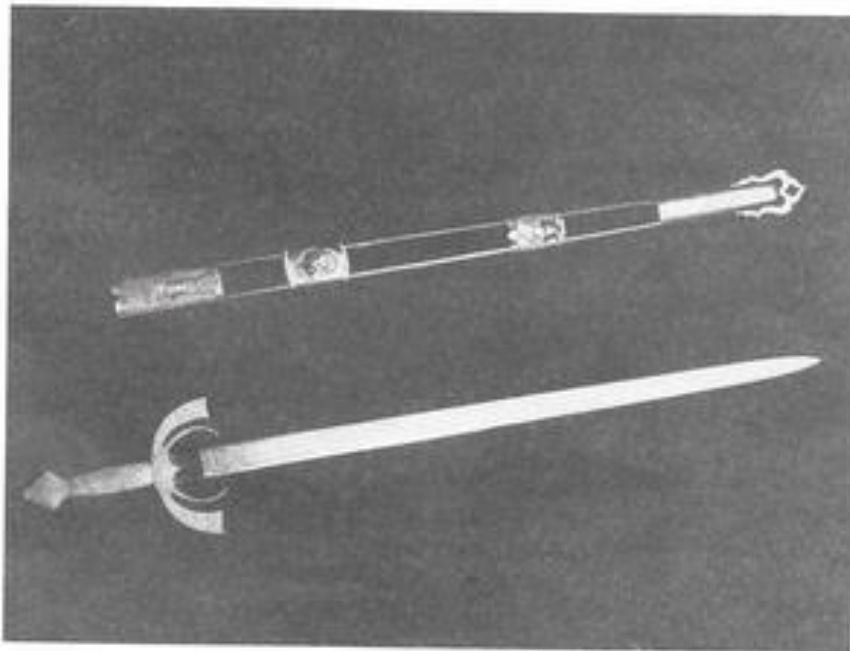
Two factors contributed to the co-ordination of Lodges throughout Scotland in 1598, the first being the appointment by the Crown of the Master of the Work and Warden General, and his duties were administrative — “embracing the governance of all Masons and Lodges throughout the country” — quite distinct from the Incorporations of the Burghs which were still controlled by the magistrates. The second factor was the periodic meetings of representatives of Lodges to discuss matters of common interest and, as these meetings were usually held in Edinburgh, Mary’s Chapel gained a pre-eminence among the Lodges and one of its officers was frequently Warden General.

At this state the Incorporations continued to have a predominating position in the community and the Masons Lodges was a secondary place, and until the end of the sixteenth century, when there were agitations by the Masons, the function of the Warden General did not carry much weight in the trade affairs of the Mason of the Warden General did not carry much weight in the trade affairs of the Mason Craft. However, with the economic demand for more freedom for trade the Incorporations gradually declined to their present status of societies with charitable funds.

There is extant a list of Masters of Work and Wardens, and in 1583 William Schaw was appointed to this office by James VI. Schaw had held various palace appointments and was a trusted servant of the Crown, and so was given the commission of the re-organisation of the Mason Craft. In 1598 he issued the first of his known Statutes (reproduced by [Appendix No. 1](#)). These Statutes comprise the first known code for any operative Lodge and were intended for all Lodges in Scotland. They mark a significant period in the history of Scottish Freemasonry and with these rules, definitely Masonic in content, a new era commenced.



THE LODGE OF EDINBURGH (MARY'S CHAPEL), No. 1.



SWORD CARRIED BY GRAND SWORD-BEARER.

Top Picture: The Lodge of Edinburgh (Mary's Chapel). No. 1.

Bottom Picture: Sword Carried by Grand Sword-Bearer.

Murray Lyon was of the opinion that the Statutes were drawn up because of the conditions of the Craft at that time, and when compared with the Seal of Cause of 1475 they appear to codify all matters delegated by the Incorporations to the Lodges over the years.

Briefly the first Statute of Schaw had twenty-two items, covering the duties of Master to brother craftsmen and to the public, entry of apprentices and the passing of Masters and jFellows. For the present-day speculative Masons the interesting items are: obedience of office-bearers, yearly election of Warden, presence of six Fellows at admission of a Fellow of Craft.

Item 18 of this Statute is interesting because of its “Safety at Work” aspect which ordains that the utmost care should be exercised by the Masters in respect of the safety of the scaffolding used by their workmen. The penalty for infraction of this rule is heavy since if through a Master’s “negligence or sloth” any person should come by “hurt or scathe”, that Master shall be deprived of his right to employ labour and for the rest of his days shall work under another Master.

While the lmethod of election of the Chair had been decided upon there was no uniform date for the holding of elections and so Schaw issued a supplementary Edict laying down that Wardens be chosen annually on St John’s day and this substantially orserved by Lodges to the present day.

The second of the Schaw Statutes was promulgated in 1599 (see Appendix No. 2). Most of the provisions refer to Operative customs in Lodge Mother Kilwinning, except one which altered the date of election in Mothe Kilwinning and kindred Lodges to 20th December. There were no new matters of a wider scope and this jStatute confirmed conditions which already existed. The two important points to be mentioned are:—

1. The Lodge of Kilwinning was confirmed in its then existing status in the south west of Scotland as almost a Grand Lodge.
2. The three head or principal Lodges in Scotland were declared to be Edinburgh, Kilwinning and jStirling as follows:—“It is thought needful and expedient by my Lord Warden General that Edinburgh shall be in all time coming as of before the first and principal Lodge in Scotland and Kilwinning be the second Lodge.”

The documents of both of the Schaw Statutes were rediscovered in Eglinton Castle over one hundred years ago and were gifted to Grand Lodge in 1952 by Brother The Earl of Eglinton and Winton (Grand Master Mason; 1957-61).

APPENDIX II

SCHAW STATUTE OF 1599

xxviii Decembris, 1599.

First It is ordanit that the warden wthin the bounds of Kilwynning and vther placeis subject to thair ludge salbe chosin and electit zeirlie be maneyest of the Mre vntis of the said ludge vpon the twentie day of December and that wth the kirk of Kilwynning as the heid and second ludge of Scotland and yrether that the generall warden be advertysit zeirlie quha is chosin warden of the ludge, immediatlie efter his election.

Item It is thocht neidfull & expedient be my lord warden generall that everie ludge wthin Scotland sall have in tyme cuning ye awld and antient liberties yrof use and wont of befoir & in speciall, yt ye ludge of Kilwynning second ludge of Scotland sall haif thair warden put at the election of ye wardenis wthin ye bounds of ye Nether Ward of Cliddisdail, Glasgow Air & bounds of Carrik; wt power to ye said warden & dekyn of Kilwynning to convene ye remanent wardenis and dekyns wthin ye bounds foirsaid quhan thay haif ony neid of importance ado, and yai to be judgt be ye warden and dekyn of Kilwynning quhen it sall pleis thame to spene for ye tyme either in Kilwynning or wthin ony vther pt of the west of Scotland and bounds foirsaid.

Item It is thocht neidfull & expedient be my lord warden generall, that Eldr salbe in all tyme cuning as of befoir the first and principall ludge in Scotland, and yt Kilwynning be the second ludge as of befoir is notourlie manifest in our awld antient writis and that Strueling salbe the third ludge, conforme to the said privileges thair of.

Item It is thocht expedient yt ye wardenis of everie ilk ludge salbe answerabel to ye presbyteries wthin thair schireldomes for the maiissonis subiect to ye ludgeis anent all offensis ony of thame sall commit, and the thrid pt of ye villawis salbe employit to ye godlie visis of ye ludge quhair ony offensa salhappin to be committit.

Item yt ye be tryall takin zeirlie be ye wardenis & maist antient maisteris of everie ludge extending to sex personis quha sall tak tryall of ye offensa, yt punishment may be execut conforme to equitie & iustice & guid conscience & ye antient ordor.

Item It is ordanit be my lord warden generall that the warden of Kilwynning as second in Scotland, elect and chais six of the maist perfyt and worthiest of memorie within (thair boundis,) to tak tryall of the qualificacions of the hail mairis within the boundis foirsaid of thair airt, craft, scyence and antient memorie; To the effect the warden deakin may be answerable heiraffir for six p(er)sonis as Js qmittit to him & wthin his bounds and jurisdiction.

Item commissair in gewin to ye warden and deakon of Kilwynning as second luge, to seclaid and away put furthe of yr societe and companie all p(er)sonis disobedient to fulfil & obey ye hail acts and antient statutts sen down of befoir of guid memorie, and all p(er)sonis disobedient eyr to kirk craft counsall and tyris statutts and acts to be maid heireffir for ane guid ordour.

havand charge of ane work, bot sall ever be subject all the rest of thair dayis to
wark vnder or w ane other principall maister havand charge of the wark.

Item, that na maister resquat or ressett ane vther maisteris prenticeis or servand
that sailhappin to ryn away fra his maisteris service, nor interteine him in his
companye efter that he hes gottin knowledge y^e of, vnder the paine of fourtie
punds.

Item, that all personis of the maissoun craft concorne in tyme and place being
lawchfullie warnit, vnder the pane of ten pundis.

Item, that all the maisteris that sailhappin to be send for to ony assemble or
meitting sall be sworne be thair grit aith that thay sall hyde nor conceill na faultis
nor wrangis done be one to ane vther, nor zit the faultis or wrangis that ony man
hes done to the awaris of the warkis that they haif had in hand so far as they know,
and that vnder the pane of ten pundis to be taken vp frae the conceillaris of the saidis
faultis.

Item, it is ordanit that all this foirsaidis penaltieis salbe liftit and tane vp fra the
offendaris and bekaris of this ordinances be the wardeneis, dekyonis, and maisteris
of the lodgeis quhair the offendaris dwellis, and to be distributit *ad pios usus*
according to gad conscience be the advyis of the foirsaidis.

And for fulfilling and observing of thir ordinances, sett down as said is, The
hail maisteris consent the foirsaid day binds and obliges thaim heiro faithfullie.
And thairfore hes requestit thair said Wardene generall to subscribe thir presentis
wth his awn hand, to the effect that ane autentik copy heirof may be send to euerie
particular lodge w^{thin} this realme.

WILLIAM SCHAW,
Maistir of Wark.

It should be noted that a transcript of the above in Modern English can be consulted in A.Q.C.94 page 138 et seq.

It should be noted that a transcript of the above in Modern English can be consulted in A.Q.C.94 page 138 et seq.

To Be Continued:

www.masonichosting.co.uk/Ashlar/
www.circlepublications.com

<http://themasoicroundtable.com/>

Be sure to check this web site. They have a lot of interesting information.

<TODAY in Masonic History>

TODAY in Masonic History:

Robert Burns Passes Away



Robert Burns passes away July 21, 1796.

Robert Burns was a Scottish poet.

Burns (until 1786 spelled Burnes) was born Alloway, Ayrshire, Scotland on January 25th, 1759, the son of self-educated tenet farmer.

Much of Burns education came from his self-taught father. His father taught them the basics of reading, writing, arithmetic, geography and history. Later Burns would attend an "adventure school", which was a school outside the normal school system of Scotland at the time. At the "adventure school" Burns would learn Latin, French and mathematics.

At the age of 15 Burns was already writing poetry. His first piece, *O, Once I Lov'd A Bonnie Lass* was inspired by a fellow worker, Nelly Kilpatrick, at the farm where the Burns family was living and working at the time.

Burns father would struggle until he passed away. Because of this Burns was moved around quite often. When farms where they were tenant farmers would fail, the family would move on to a new community.

In 1777 the Burns family moved to a farm just outside Tarbolton. Two years later Burns and his brother, Gilber would join a country dancing school. Shortly after they would form the Tarbolton Bachelor's club, a debate society.

Burns had relationships with a variety of women and had several children by many of them. Although he is confirmed to have been married to Jean Armour, a member of The Belles of Mauchline, who he married in 1788, they would have 9 children. It is also believed that he was married to Mary Campbell who died of typhus. It is mostly based on a rumor that the two were married.

In 1786 in order to support this family, Burns accepted a job on a Jamaica Plantation. Mary Campbell passed away around this time and Burns did not have the money to travel to Jamaica. A friend suggested that Burns try to sell his poetry. Burns published his first book of poetry *Poems, Chiefly in the Scottish dialect* also known as the Kilmarnock Edition. It was an instant success. In fact it was so successful that Burns traveled to Edinburgh and would publish the Edinburgh edition of the *Poems, Chiefly in the Scottish dialect*.

In 1795, Burns worldly prospects had never been greater. Unfortunately he had alienated many of his friends with political views. To prove his loyalty to the crown he joined the Royal Dumfries Volunteer, a home defense force during the French Revolution and Napoleonic Wars. His health almost immediately gave way and he began to age prematurely. After a tooth extraction Burns passed away on July 21st, 1796.

Burns was initiated at that age of 22 in St. David's Lodge No. 174 in Tarbolton.

The Origin and History of Lodge St David (Tarbolton) *Lawrence PM 133*

The Origin and History of Lodge St David (Tarbolton) Mauchline No. 133

On 17th May 1771 Lodge Kilwinning No.0, granted a charter to form Lodge Tarbolton Kilwinning (in Tarbolton).

Several of the brethren however, seeing clearly that the power of Mother Kilwinning was on the decline, and wishing to erect a Lodge under the jurisdiction of the Grand Lodge of Scotland, which since 1736 was steadily growing in power, applied to that body to form another Lodge, and on 5th February 1773, St. David Tarbolton No.174, was chartered.

Those brethren still attached to the original Lodge, seeing the wisdom of working under the Grand Lodge of Scotland likewise applied to that body for recognition, which resulted in the erection of Lodge St. James, No.178 in 1774.

It was then realised by the members of both Lodges, that there was not room for two Lodges to operate successfully in such a small village, and naturally a little jealousy crept into both Lodges. After discussions by members of either Lodge, it was agreed to sink their differences and form a union of the two Lodges. This was effected on 25th June 1781, under the name and charter of St. David Tarbolton No.174 since this Lodge held the oldest charter from Grand Lodge.

Robert Burns of Lochly was initiated into Lodge St David Tarbolton No.174 on 4th July 1781 for a fee of 12/6d. Joseph Norman being the Master at that time. Burns was passed and raised on 1st October, 1781.

A disruption of the joint Lodge took place in June 1782, so the history of the United Lodge, although brief, was none the less glorious for all times, having the distinction of making Burns a Mason.

Some of the members of the united Lodge objected to Lodge St. James losing its identity, and on 17th June 1782, another Lodge was erected under the former name of St. James, Tarbolton. At the present time, this Lodge appears on the Roll of the Grand Lodge of Scotland as Lodge St James (Kilwinning) Tarbolton No.135.

Both Lodges operated rather shakily for a time, the stronger one being Lodge St James, having the ardent support of Bro. Robert Burns, who was one of the seceders of the distribution. He was appointed Depute Master on 27th July 1784.

In 1816 Lodge St. David Tarbolton No.174 was renumbered by Grand Lodge to No.131, and in 1826 was again renumbered to it's current No.133.

Lodge St David eventually became dormant in 1843, the Minute Books and certain other articles passing into private hands, but fortunately the Charter was recovered by the then Provincial Grand Master and returned to the Grand Lodge of Scotland.

After a petition to re-open the Lodge was submitted to Grand Lodge in 1869, it eventually re-opened on 24th April 1877 as Lodge St David (Tarbolton) Mauchline No.133, having had several meeting places in Mauchline until acquiring it's own premises on 10th October 1959.

In the late 1920's or early 1930's, the wooden chest containing quite a number of historical possessions of the Original Lodge was regrettably destroyed by fire, but fortunately we still possess the Original charter, Masters' Gavel, Lodge Standard and Senior Warden's Chair. The Lodge St. David Minute book containing the entry documenting the Initiation of Robert Burns was also fortunately recovered from private ownership and is now in the possession of Lodge St. James (Kilw) Tarbolton No.135.

Lodge St David (Tarbolton) Mauchline No.133 continues to go from strength to strength. The present-day members are committed to carrying on with the duty of preserving the Lodge's glorious history, and to do everything necessary to ensure that the Lodge will be preserved for future posterity.

Revised and updated from an original commentary by the late Bro Robert James Lawrence PM 133



From "Today in Masonic History"

The Order of the Golden Fleece is an order of chivalry.

In masonic ritual we speak of the Golden Fleece. It gets compared to the badge of a mason, our white leather aprons and we are told that our aprons are more ancient than the Golden Fleece. This can cause confusion since there is more than one Golden Fleece.

The first Golden Fleece we will discuss comes to us from Greek Mythology. In the story of Jason and the Argonauts, the crew of the Argos, travel to find the Golden Fleece to help put Jason on the throne. Some historians date this story to the time of Homer around the eighth century B.C. The idea that this is the Golden Fleece actually tracks historically since Solomon's Temple is believed by some estimates to have been created in the 10th century B.C. Making the white leather apron, assuming that our ancient brothers were wearing white leather aprons, older by potentially a few hundred years.

The other Golden Fleece is the Order of the Golden Fleece and is more likely the Golden Fleece spoken of in our ritual. The Order of the Golden Fleece was created in 1430 by Philip III, Duke of Burgundy, who is also known as Philip the Good. The order is a Roman Catholic order of chivalry. The order still exists today, although its history compared to Masonic history is what we are concerned with.

Since the order had its beginnings in 1430, it means that it was created some 40 years after the Regius Poem, also known as the Haswell Manuscript. In the poem, which is believed to have been written by monk in 1390, it details the events in the court of Athelstan the first King of England. In the poem the rules and regulations are laid out for the behavior of a mason and the manner in which a master should run his lodge and his job site. Remember at that time Freemasons were all, as far as we know, operative masons. Even if the Regius poem is a fictitious account of events that were happening around 900 A.D. in the court of Athelstan, based on the content of the Regius Poem,

Freemasonry was more than likely already around in 1390. Making the white leather apron older than the Order of the Golden Fleece.

Regardless of which Golden Fleece we are talking about the idea of our ritual is to remind ourselves and teach our new brothers the importance of the item that has been placed in their care. It should remind us every time we enter a lodge to ask ourselves have we treated, by our actions, that ancient emblem with the respect and care it deserves.





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This is just like the lodge, if you don't tell the Master what you think, how is he to know what you want from your lodge.

